

# American Research Center In Egypt, Inc.

## NEWSLETTER



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NUMBER EIGHTY - SEVEN

OCTOBER 1973

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Twenty Nassau St.  
Princeton, New Jersey 08540  
United States of America

No. 2 Kasr el Dubbara  
Garden City, Cairo  
Arab Republic of Egypt



# AMERICAN RESEARCH CENTER IN EGYPT

INCORPORATED

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COLLÈGE DE FRANCE  
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Inventaire B 10.4.95.....0...

NO. 2 KASR EL DOUBARA  
GARDEN CITY, CAIRO  
ARAB REPUBLIC OF EGYPT

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The Newsletter is published quarterly; subscription rate, \$5 per year;  
edited by the Directors assisted by Jean Whitten. All opinions  
expressed by authors are those of the authors themselves and  
do not reflect ARCE policy or endorsement.

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CABLE ADDRESS: ARCE, PRINCETON





JASPER YEATES BRINTON

1878 - 1973

Judge Brinton had been a member of the American Research Center in Egypt since it was founded in 1948. He served on an ARCE Advisory Council established in Cairo during the early days to provide policy guidance to the Director and continued to take an active interest in every phase of the ARCE program. The Judge died on August 10 at the age of 94, while vacationing with his wife in London. The following remarks were made by John Dorman at a Memorial Service for the Judge held on September 20 at Saint Andrews Church in Cairo.

Judge Brinton's success in his professional career as a brilliant young lawyer in Philadelphia, as a Judge Advocate in the U. S. Army, as a Judge in the Mixed Courts on which he served as President, and finally as its historian in his volume The Mixed Courts of Egypt, has been widely acclaimed by authorities more qualified than most of us here to assess his great contribution to the field of international law. It is perhaps more appropriate for us in the next few minutes to pay tribute to the Judge as a person, as we all knew him, a man of wide interests, of a brilliant mind, of boundless energy, of intellectual curiosity, and of loyalty to his family, his friends and those institutions to which he gave his unflagging support.

The Judge loved Egypt almost as much as his own home town of Philadelphia. He founded the Egyptian International Law Society here in Egypt, assisted in the creation of its library and contributed articles regularly to the Society's publication. The Judge's civic pride would on occasion find expression in a letter to the Egyptian Gazette, in which he would praise an exhibition of local artists organized by the Ministry of Culture or review enthusiastically the recent publication of an Egyptian Egyptologist. The Judge always had a soft spot in his heart for Alexandria, where he and his wife had spent their most active years and where he had served as President of the Alexandria Archeological Society, which he was instrumental in founding. His house at Borg al Arab, outside Alexandria, was a favorite weekend retreat and some of us, even as recently as this year, have shared his elation by driving with him from Cairo to spend a weekend in what has long since become the austere but still very much beloved atmosphere of the Borg, sleeping on a bedroll on the bare floor and cooking a frugal meal over a portable cook-stove.



The Judge has been the undisputed Dean of the American Community in Egypt for as long as most of us can remember. In the spring of each year the mediocrity of the tennis players in the American Community is forgotten in the excitement aroused among the contestants for the Brinton Cup, which was first offered by the Judge some 25 years ago, in an annual tennis tournament over which he and Mrs. Brinton, no matter how hot the weather, have faithfully and enthusiastically presided. The Brintons always delayed their departure for England on their summer holidays until after July 4 to enable them to participate in the picnic for the American Community sponsored by our Embassy. Three years ago several million television viewers in the States, of which I was one, watched on their television screens as the Judge and Mrs. Brinton climbed into their historic car and drove away from such a celebration here in Cairo. Had the Judge himself not been the modest author, his name would have certainly occupied a place of preeminence in his most recent book which appeared only last year, The American Effort in Egypt.

Those of us who have dropped in occasionally unannounced to have afternoon tea with the Brintons have usually found them in the library, whose range of books gives some indication of the scope of the Judge's scholarly interests. The Judge had probably been for his pre-breakfast swim at the Gezira Club that morning and may have taken his great grandchildren, visiting Cairo from Beirut, for a boat ride on the Nile in the afternoon in one of those delicate racing dinghies owned by the Cairo Yacht Club which demand nautical experience, a stout heart and a steady hand on the helm. But now, like as not, he would be in his shirt sleeves, his cuffs rolled back at his wrists, sitting at his desk piled high with notes and open reference books. Interrupted at his work, he would look up with a gratifying "Well bless my soul! Look who's here!" Possibly he would be writing his informal autobiography, "for the family" he would explain, or rereading passages from Horace, disappointed that we were unable to share with him the beauty of the cadence in the original Greek. Or possibly he would be poring over the decisions of the Supreme Court, and when he read them aloud to us, the legal jargon was transformed into eloquent prose.

Those of you who worked with the Judge at the Anglo-American Hospital knew him as one of the most industrious and faithful of the Board members. He would not only participate regularly in the monthly meetings but would keep himself informed of the patients who had been admitted and would make it his responsibility to call regularly on those who were in special need of encouragement and companionship. When he reached 92, the Board finally agreed to accept the Judge's resignation, but only on condition that he would continue to attend the meetings of the Board as its Legal Counsel.

The Judge was a regular worshipper in this church, which he always referred to affectionately as "The Kirk." Every Sunday morning would find him in his accustomed seat in the third row from the front, on the left of the aisle. Immediately after the service he would leave to pick up his wife at All Saints Cathedral, and you could hear him racing the motor as he skilfully maneuvered his car out of the small parking lot. Although he stoutly resisted all efforts to have him serve on the Council, "Oh pshaw, you don't need me" he would say, he was a concerned and loyal member, frequently offering suggestions for the enrichment of the life of the Kirk and its role in the community.

We will certainly miss the familiar figure of the Judge, wearing his battered straw hat, his wife at his side, driving confidently through the mid-day Cairo traffic in his '46 convertible red Ford with the top down.

Over the entrance to the Archives Building in Washington, where the Judge did much of his research, is engraved the motto "What is past is prologue." The Judge's professional career, once passed, was prologue to the Judge as we knew him, a person with an infinite number of interests and accomplishments, who lived every day to the full. Like Tennyson's Ulysses, he drank his life to the lees - all 94 years of it.

HENRY L. F. LUTZ

1886 - 1973

by Leonard H. Lesko, Associate Professor of Egyptology,  
University of California, Berkeley

Henry L. F. Lutz, Professor Emeritus of Assyriology and Egyptology at the University of California at Berkeley, died on Friday, August 17th at 87 years of age.

Born on February 16, 1886 in New York, N. Y., Lutz received his Ph.D. from Yale University in 1916. He was Research-Fellow (1916 - 1919) and Instructor (1919 - 1921) at the University of Pennsylvania before coming to Berkeley in 1921. At Berkeley he was Assistant Professor (1921 - 1924), Associate



Professor (1924 - 1929), Professor (1929 - 1954), Chairman (1945 - 1948), Associate Curator of the Anthropological Museum (1929 - 1954), Faculty Research Lecturer (1939), and Emeritus Professor (1954 - 1973). He was also Visiting Professor at the American School for Oriental Research in Baghdad (1929 - 1930).

More than thirty of his articles on both Egyptological and Assyriological topics appeared in the JAOS, AJSLL and the University of California's Publications in Semitic Philology. He was widely known to Egyptologists for his publication of many pieces in the Egyptian collection of the University of California's Lowie Museum of Anthropology. Egyptian Tomb Steles and Offering Stones (1927) and Egyptian Statues and Statuettes (1930) are two well known monographs of his in the University of California's Publications in Egyptian Archaeology series. He was very proud of his Viticulture and Brewing in the Ancient Orient (1921) which was written during the Prohibition Era in the United States.

#### NOTES FROM PRINCETON

Annual Meeting 1973 - Oriental Institute, University of Chicago

#### Program

Saturday, November 10

Executive Committee Meeting 7:30 p.m.

Sunday, November 11

Registration and coffee	8:30 a.m.
Business meeting of members	9:30 a.m.
Papers	10:30 a.m.
Break for lunch	12:30 p.m.
Fellows Alumni luncheon	12:30 p.m.
Papers	1:30 p.m.
Board of Governors meeting	4:00 p.m.
Members reception	5:30 p.m.
Members dinner	7:00 p.m.

Monday, November 12

Papers	9:00 a.m.
Break for lunch	12:30 p.m.
Board of Governors luncheon	12:30 p.m.
Papers	2:00 p.m.

Abstracts of papers are at the end of this Newsletter.

#### Publications of Interest

##### Former ARCE Fellows

Al-Marayati, Abid A., Middle Eastern Constitutions and Electoral Laws. N. Y. (1968).

Schmidt, John D., Ramesses II, A Chronological Structure for His Reign. The Johns Hopkins University Press, Baltimore, (1973).

##### The Brooklyn Museum

Ancient Egyptian Glass and Glazes in the Brooklyn Museum by Elizabeth Riefstahl. Wilbour Monographs - I. 1968. xv+118pp./100 illustrations/13 color plates/cloth \$9.00

Coptic Textiles in the Brooklyn Museum by Deborah Thompson. Photographs by Ogden Goelet. Wilbour Monographs - II. 1971. xxiii+101 pp./26 illustrations/16 color plates/7 figures/map/cloth \$11.00

Le Papyrus Magique Illustré de Brooklyn (Brooklyn Museum 47.218.156) by Serge Sauneron. Wilbour Monographs - III. 1970. ix+29pp./13 illustrations/1 color plate/cloth \$5.00

Greek and Latin Inscriptions in the Brooklyn Museum by Kevin Herbert. Wilbour Monographs - IV. 1972. xvii+95 pp./color frontis./70 illustrations on 28 plates/cloth \$8.00

A Papyrus of the Late Middle Kingdom in the Brooklyn Museum [Papyrus Brooklyn 35.1446] edited with translation and commentary by William C. Hayes. Reprinted 1972, with 1 p. of corrigenda and list of reviews. Wilbour Monographs - V. 165 pp./14 plates/cloth \$8.00

Amarna Reliefs from Hermopolis in American Collections by John D. Cooney. 1965. 110 pp./79 illustrations/2 color plates/cloth \$8.00

Brief Guide to the Department of Ancient Art by Bernard V. Bothmer and Jean L. Keith. 1970. xxii+111 pp./50 illustrations/3 color plates/3 maps/paper \$3.00

Greek Gold: Jewelry from the Age of Alexander by Herbert Hoffman and Patricia F. Davidson. Edited by Axel von Saldern. 1965. 311 pp./159 illustrations/3 color plates/map/paper \$4.95



An Index to Egyptian Sculpture of the Late Period: 700 B. C. to A. D. 100 by Edna R. Russman. Brussels, Fondation Egyptologique and the Brooklyn Museum. 1971. 19 pp./paper \$2.50

The Pomerance Collection of Ancient Art. Preface by Jean L. Keith. Foreword by Charles K. Wilkinson. Catalogue by Edward L. B. Terrace, Bernard V. Bothmer, Jean L. Keith, G. M. A. Hanfmann, and David G. Mitten. 1966. 127 pp./143 illustrations/4 color plates/paper \$4.50

Wilbour Library Acquisitions Lists No. 1, July 1, 1961 to December 31, 1962 - No. 18, January 1 to June 30, 1972 \$1.00 each

Poster for the exhibition Akhenaten & Neferititi: Art from the Age of the Sun King, The Brooklyn Museum, September 19 - November 25, 1973. 24" x 37 1/2" (61 cm. x 95.5 cm.) \$1.50

Corpus of Hieroglyphic Inscriptions in The Brooklyn Museum, I by T. G. H. James. Wilbour Monographs - VI. 1974. xx+194 pp./76 illustrations/12 plates/color frontis./cloth

Confirmation Du Pouvoir Royal au Nouvel An [Brooklyn Museum Papyrus 47.218.50]. Planches by Jean-Claude Goyon. Wilbour Monographs - VII. 1973. 6pp./36 plates/cloth

"A Monumental Gateway for a Temple of King Sety I: An Ancient Model Restored" by Alexander Badawy. With Appendix "The Recent History of King Sety's Model with Bibliography" by Elizabeth Riefstahl. Reprinted from Miscellanea Wilbouriana 1 (Brooklyn 1972). 1973. 23 pp./25 illustrations/paper \$2.50

For Young Readers:

People of the Black Land, Egypt. Brooklyn Museum reading lists for students of ancient history. Compiled by Elizabeth Riefstahl. 1952.

Series I. The Country and the People

1. The Nile and the Sun
2. What Ancient Egyptians Were Like
3. What Ancient Egyptians Wore
4. How Ancient Egyptians Lived
5. Ancient Egyptians at Work
6. Ancient Egyptians at Play

Six four-page illustrated pamphlets 50 cents the set

Series II. Egyptian Writing

1. Do You Want to Learn Egyptian?
2. Ancient Egyptian Writing Materials
3. The Scribe

Three four-page illustrated pamphlets 30 cents the set

A list of original Kodachromes of objects in the Department of Egyptian and Classical Art is available upon request free of charge.

Pagan and Christian Egypt: Egyptian Art from the First to the Tenth Century. Introduction by John D. Cooney. Reprint of the 1941 edition. 200 pp./167 illustrations \$15.00

The Brooklyn Museum Aramaic Papyri: New Documents of the Fifth Century B.C. from the Jewish Colony at Elephantine. Edited with a historical introduction by Emil G. Kraeling. Reprint of the 1953 edition. 364 pp/50 illustrations \$18.00

Five Years of Collecting Egyptian Art 1951-1956. Preface by Edgar C. Schenck. Introduction by John D. Cooney. Reprint of the 1956 edition. 170 pp./170 illustrations \$15.00

Egyptian Sculpture of the Late Period: 700 B.C. to A.D. 100. Compiled by Bernard V. Bothmer in collaboration with Herman De Meulenaere and Hans Wolfgang Müller. Edited by Elizabeth Riefstahl. With a foreword by John D. Cooney. Reprint of the 1960 edition with a 4-page listing of addenda, corrigenda, and additional bibliography. 378 pp./354 illustrations \$20.00

All of the above are available from: THE BOOK SHOP, The Brooklyn Museum, Brooklyn, New York 11238.

The Wilbour Papyrus. Edited by Alan H. Gardiner and Raymond O. Faulkner (1941-1952). A limited number of UNBOUND copies of volume I (Plates: facsimiles and hieroglyphic translation; folio size) \$20.00 plus postage Requests should be sent to the Department of Egyptian and Classical Art, The Brooklyn Museum.

The Boston Museum of Fine Arts

The Slide Library of the Museum of Fine Arts is now offering for sale duplicate color slide sets of outstanding objects in the Museum's collection. The Supervisor of the Slide Library, Department of Public Education, Museum of Fine Arts, Huntington Avenue, Boston, Massachusetts 02115, will send lists of sets available and of titles within sets upon request.



The following sets are among those available:

Ancient Egyptian Art (20, 40 or 60 slides)

Ancient Near Eastern Art (20, 40 or 60 slides)

Ancient Glass (20, 40 or 60 slides)

Price: 20 slides \$12.00

American University in Cairo

Recent titles from the American University in Cairo Press include:

Christian Egypt, Faith and Life by Otto F. Meinardus, 1971. Second volume in series on Christian Egypt. Presents theology and ethics of the Coptic Community; employs a multidisciplinary approach: history, theology, sociology, psychology, anthropology. 513 pages. Paper cover \$10.00 L.E. 4.000

The Egyptian Novel and Its Main Trends from 1913 to 1952 by Hamdy Sakut, 1971. Discusses more than 30 novels representative of three main trends, romantic, historical, and realistic, with particular attention to works of major Egyptian novelists Najib Mahfuz, Taufiq al-Hakim, Adil Kamil, and Abu Hadid. 165 pages. Cloth cover \$5.50 - L.E. 2.500 Paper cover \$5.00 - L.E. 2.000

Landforms of Egypt by M. S. Abu Al-Izz, 1971. 281 pages. Paper cover \$10.00 - L.E. 4.000

Biblo and Tanner

Biblo and Tanner, New York, Catalogue no. 212 (bargain list) includes titles on ancient Egypt by E. A. W. Budge, J. Leibovitch, G. Maspero, George A. Steindorff and Arthur Weigall.

Belles-Lettres

Editions de Belles-Lettres, Case postale 32, CH-1211 Geneve 20, announces the following titles in its series of Egyptology "classics":

Champollion, Notices Descriptives, 5 vol. at 60 S. Fr. per volume

Champollion, Monuments de l'Egypte et de la Nubie, 4 vol. at S. Fr. 20. - per volume.

Lepsius, Denkmäler aus Ägypten und Äthiopien, 12 vol. at S. Fr. 20 - per volume

A Request to Anthropologists

The Fifth International Directory of Anthropologists is to be published by The University of Chicago Press in Fall, 1974. The Directory is an effort to facilitate communication within world Anthropology and related fields. The Data Sheet which must be returned by December 15 is available from Mr. Sol Tax, President, IXth International Congress of the Anthropological and Ethnological Sciences, The University of Chicago Press, 5801 Ellis Avenue, Chicago, Illinois 60037.

New Director

Dr. Mary Kathleen Brown has been appointed Acting Executive Director of the Archaeological Institute of America as of July 23, 1973. Dr. Brown received her Ph.D. from Harvard in Classical and Near Eastern Archaeology in June of 1973. She was formerly assistant to an Assistant Dean of Harvard College and later administrative head of a large research project at the Massachusetts Institute of Technology.

Correction

The memorial to Dr. Ahmed Fakhry in the July Newsletter should have read, concerning his article on the tomb of Kheruef, "Of his Annales articles, that of the important texts and beautiful scenes from the tomb of Kheruef, the chief steward of Queen Tiy, is the most important; until the volume prepared by the Oriental Institute of the University of Chicago, is published Fakhry's article remains the basic source for this tomb."



ARCE-SPONSORED EXPEDITIONS AND PROJECTS 1973-74

Funded by the Smithsonian Institution

<u>Project</u>	<u>Director(s)</u>
Preparation for Publication of a Manuscript by the Late Georges Legrain on Late Egyptian Sculpture from Karnak in the Cairo Museum	Bernard V. Bothmer
Installation of the Luxor Museum	Bernard V. Bothmer
Maintenance of the Archaeological Research Site of Hierakonpolis	Walter A. Fairservis
Representations of Statuary in Ancient Egyptian Relief and Painting	Henry G. Fischer Marianne E. Francis
A Study of Arabic Scientific Manuscripts (Medieval Islamic Astronomy)	Owen Gingerich David A. King
The Early History of Biblical Themes in Coptic Art and Their Relation to Parallels in Subsequent Spanish and European Art of the Middle Ages (field trip)	Betty A.W. Al-Hamdani
Assessment of Likelihood of Classical Finds at Memphis (field trip)	Donald P. Hansen Edward Ochsenchlager
Maintenance of a Stratified Pharaonic Site in the Egyptian Delta at Mendes	Donald P. Hansen
Late Egyptian Features in Middle Kingdom Non-Literary Inscriptions	George R. Hughes David P. Silverman
Research in Modern Arabic Literature Arabic Writing Today, Vol. II: The Drama	Mahmoud Manzalaoui (Editor)
Akhenaten Temple Project	Donald B. Redford
Excavation of the Townsite of Fustat	George T. Scanlon
An Examination of Arabic Ophthalmological and Optical Manuscripts	Emilie S. Smith
The Decorative Arts of Ancient Egypt	Edward L. B. Terrace
A Program to Conserve, Record, Analyze and Publish Four Old Kingdom Mastabas in the Great Western Cemetery of Giza	Kent R. Weeks
Continuation of an Epigraphic and Architectural Survey by the Oriental Institute at Luxor	Kent R. Weeks

THE AKHENATEN TEMPLE PROJECT OF THE UNIVERSITY MUSEUM, PHILADELPHIA

From the Progress Report for 1972-73

by Donald B. Redford, Project Director

Personnel

The personnel of the Akhenaten Temple Project staff (hereinafter ATP) for the budgetary year ending April 30, 1973, comprised the following: L. Greener, artist; Professor S. Tawfik, office manager; Miss N. Ayad, receptionist; Mrs. A. Shoukry, Mrs. K. Rizk, A. Sanadili, M. Adib, A. Salam, assistants; S. Salah, servant. From December, 1972, we were fortunate to acquire the services of Dr. Edward L. B. Terrace as consultant on art history. In June of the present year Mr. and Mrs. S. Goharry, who had both been attending the University of Liverpool, rejoined the staff for the coming season.

The Matching

The majority of the staff is now engaged solely in the matching of talatat. This process has reached the point where most of the new matches are amalgamations, not of single blocks, but of whole scenes in larger units. Thus the arrangement of reliefs in the decoration of the temple walls is becoming considerably clearer.

Among our most significant discoveries of the past year are the following:

1. The position of scenes of the palace in the over-all scheme of decoration. A constantly recurring pattern shows the royal palace (usually on the left of the scene), with the royal couple depicted in the act of emerging or entering. The central part of the relief shows the king and queen moving off on foot, in a palanquin, or by chariot, clearly destined for some ceremony connected with the sed-festival. The right-hand part of the relief would presumably have shown this ceremony, but joins here are more difficult, although we do not lack scenes showing various jubilee rites.



2. The use of registers. We have now ascertained that on many walls, especially those concerned with the sed-festival, the material is arranged in registers, each of which shows the king and/or queen in a succession of different poses, performing various rites. (Thus proximity of more than one royal figure in a given relief does not militate in favour of the presence of more than one king: it is the same king, viz. Akhenaten, captured by the artist in a sequence of positions). The registers are usually to be "read" from bottom to top, and "boustrophedon."

3. The decoration of Hwt-bnbn. Only the queen was pictured in this building, and only in one type of scene, viz. the offering to the Disc, with one or two daughters in tow. The building, whose lay-out is still under investigation, involved several pylon-gateways, a facade(?), or hall(?) equipped with square piers, and a curious kind of wall only 50 cm. thick.

4. Bull slaughtering. A recent amalgamation of scenes shows the king at an altar facing an open court(?) wherein many celebrants, each with his own offering stand, libate and cense towards the king. Beneath the whole runs a very long register showing cattle being thrown and slaughtered. The same slaughtering register apparently also runs under scenes of the jubilee. The latter, it should be noted, seem only to decorate walls of the construction known as Gm(t)-p<sup>3</sup>- itn.

5. Offering lists. Curiously these occur in the reliefs always beside the depiction of a pylon. The largest of our four examples bears a striking resemblance to the list published by Saad in JEA 1971.

6. The relationship of the so-called Re-harakhty blocks to the talatat structures. It is widely accepted, and undoubtedly correct, that the Re-harakhty blocks which were used as fill in the 10th Pylon, belonged originally to a building erected early in Akhenaten's reign, possibly in his first year. From an examination of these large sandstone blocks, both within the pylon and also outside to the south (where some are now lined up along the road to the Mut complex), we were able to discover the following:

a. Over 90% of the decoration (in raised relief) consists of the offering scene with the king before the anthropomorphic, falcon-headed god.

b. The structure involved at least one gate (by<sup>3</sup>yt) which is named; (or was the entire structure a monumental gate, perhaps a precursor of the 10th Pylon?).

c. At a later time in the reign the incised cartouches of the god were sometimes added to individual scenes.

d. The new art style, involving the armed sun-disc and the distorted figure of the king, was already being used when some of these large blocks were still being decorated.

e. While in almost all of the king's cartouches an original "Amenophis" has been later changed to "Akhenaten," there is no evidence anywhere of the presence of Amenophis III, either figured or named.

7. The construction scene. This unique scene, the matching of which was begun some years ago, continues to grow apace. Laborers carrying sand up a slope and dumping it are now flanked by brick-layers plying their trade, and masons cutting blocks. As yet the limits of this scene have not been reached.

#### Field Work

The staff made two trips to Luxor in the past year, the first from December 1 to 21, 1972 and the second from February 8 to 23, 1973. The purposes of these trips were:

1. to pursue the collection of talatat still lying about the site at Karnak, to remove them to storehouse 07, photograph and record them;

2. to rephotograph a number of talatat of which we had inferior shots;

3. to check a variety of details including colour, dimensions, etc., on specific blocks.

The first goal was achieved beyond expectation, and some 1310 new blocks were found, stored and recorded. These came basically from two areas, one the undulating terrain between the Hypostyle Hall and the Khonsu temple, the other the ground lying immediately to the north of the main Amun temple, all along its east-west axis. The staff was careful to note and record the precise location of each talatat, a procedure strangely never



followed when, some years ago, the bulk of the talatat were recovered and stored. This awareness of provenience led to some interesting discoveries. For example, the talatat which came from the ground between the Hypostyle and Khonsu showed the same repertoire of decoration as the blocks from the 9th Pylon (i.e. originally from the temples of Tni-mnw and Rwd-mnw), viz. bulls being led, slaughtering scenes, the king, soldiers, etc. In the blocks which came from north of the temple, on the other hand, scenes of offering featuring the queen, and coming from the Hwt-bnbn predominated, which is precisely the situation in the talatat Chevrier recovered from the Hypostyle Hall and the 2nd Pylon. The consistent distribution in types of scenes and temples named only confirms us in our resolve to locate Rwd-mnw and Tni-mnw on the south of the Karnak enclosure, and the Hwt-bnbn on the north. We further ascertained that the late, flimsy pillared chamber presently abutting on the north end of the 4th Pylon had a foundation of decorated talatat (in which again the queen's figure was frequently in evidence to the exclusion of the king's), and that a similar foundation underlies the Nectanebo chambers adjacent to the Thutmose III shrine at the eastern end of the Amun temple. On a talatat found c. 5 m. north of the 3rd Pylon we found the second example to date of an original nomen h-n-itn; and on a block in the aforementioned chambers of Nectanebo the first occurrence to our knowledge at Karnak of one of the granddaughters of Akhenaten. Although the princess's name is not preserved on the stone, her presence helps confirm the suspicion that talatat construction on Akhenaten's buildings at Karnak was resumed for a short time immediately following his death.

As noted above, the new talatat were stored in the 07 storehouse (called locally the "Sheikh Labib"). Since the antiquities housed here were in considerable disarray, smaller fragments, parts of statues, pottery, stela, etc., being flung helter-skelter in heaps, a clean-up was imperative. In the course of it several additional fragments from Akhenaten's reign came to light, including four pieces of limestone which seem to come from door-jambs, and were inscribed with the name of the Disc and the cartouches of the king. A notable discovery was another block from the Akhenaten-version of the song of the dancers known from the tomb of Kheruef.

Besides our work on the talatat, we also managed to photograph and number the large sandstone blocks of Akhenaten which line the road south of the 10th Pylon (the so-called "Re-harakhty blocks"). Departmental permission was granted for a preliminary investigation of the core of the pylon in question (from which most of the Re-harakhty blocks had been dislodged through earthquake), and photos and hand copies were made of the texts and reliefs which were visible in the fill of the east wing. All these blocks come from the earliest months of the reign, and have an important bearing on the inception of the cult of the Disc, and its unusual iconography.

The future contribution by ATP of a reconstructed scene to the Cairo Museum is under consideration.

In order to experiment with various display techniques for our reconstructed scenes, it was decided to enlarge the photos of one of our larger scenes to original size, and to mount them on a wall. Under the energetic direction of Dr. Terrace a wooden frame c. 12' square was erected in the director's office, and a life-size reproduction of the unique construction-scene (comprising 40 to 50 photos) was mounted. Such a method of display would be infinitely less expensive for itinerant art exhibitions than carting around the blocks themselves!

#### WHY STUDY ISLAMIC ASTRONOMY?

by Dr. David A. King, Project Director, ARCE

Most general works on the history of science devote a chapter to the scholars of medieval Islam. It is always acknowledged that for a few centuries the Muslims "kept the flame of learning alive," and that they were the intermediaries in the transmission of classical science to medieval Europe. But if one reads these accounts of the achievements of the Muslim scholars in the light of those of Ptolemy and those of Copernicus and Kepler, one is forced to the conclusion that the Muslims were little more than "torchbearers."

The most famous Muslim astronomer is perhaps al-Battani, whose astronomical tables, compiled in northern Syria about the year 900, were the basis of the Toledan Tables compiled in Toledo in the eleventh century. Al-Battani's name was well known to the astronomers of medieval Europe, and his work was translated into Latin in the twelfth century. If one compares the major astronomical treatises of Ptolemy, al-Battani, and Copernicus, one is struck more by the fact that they are written in different languages - Greek, Arabic, and Latin - than by the presence of any record of the results of several centuries of human inquiry that one might expect to find in the two later works. This can be explained by three facts.



Firstly, in astronomy the genius of Ptolemy was unsurpassed throughout the entire Middle Ages, and indeed until the time of Kepler. Secondly, the transmission of al-Battani's work to Europe was a historical accident, and whilst his work is of a high standard it hardly represents the ultimate Muslim achievement in astronomy. Thirdly, Copernicus owes his fame only to the fact that he reintroduced the heliocentric theory of the planetary system: otherwise his work is essentially Ptolemaic.

It is my contention that we obtain a better idea of the Islamic contribution to astronomy by considering the works of numerous Muslim scholars of consequence which were not transmitted to Europe. Most of these authors and their works have only become known during the past 150 years, through modern research on the vast quantities of Arabic and Persian manuscripts preserved in various libraries mainly in Europe and the Near East. No single book has been written to summarize the results of this research, and the chapters on Islamic science in recent books dealing with Islam by such authors as Dunlop and Hitti ignore the results of a century of scholarship.

Investigations of these manuscripts of the astronomical handbooks with tables (called zijes in Arabic) reveal that the astronomical tables of al-Battani are one set out of several dozen compiled in the early Muslim period, and out of close to two hundred compiled by Muslim scholars in the entire medieval period. Whilst many of these are based on material borrowed or plagiarized from other sources, a good number of them are original compilations based on new observations or containing material not attested in earlier sources. The existence of this vast corpus of astronomical handbooks was only announced in the 1950's (by Prof. E. S. Kennedy of the American University of Beirut), and so far only two of these works have been published in their original Arabic (al-Battani's astronomical handbook was published with translation and commentary in 1900, and the text of al-Biruni's major work was published in 1947). Despite the continuous studies which have been conducted on this material in the past twenty years, a lot more work is necessary before we can get a reasonably clear picture of the development of such handbooks. Detailed investigations of parts of these astronomical treatises have revealed, for example, that the modifications to Ptolemy's planetary models by Copernicus were also made 150 years before his time by Ibn al-Shatir in Damascus. The question of the transmission of these models from Syria to Poland is currently being investigated.

The Muslim astronomers devised numerous instruments, some of which were transmitted to Europe and some of which were not. Apart from observational instruments of different kinds the Muslim astronomers developed analog computer devices for solving problems of mathematical astronomy. The most popular of such instruments amongst these astronomers were in the early period the astrolabe and later the quadrant. (The many pretty Islamic astrolabes which date from the last five centuries were used for decorative rather than scientific purposes.) From modern investigations of the manuscript sources it is clear that Islamic instrument making was not surpassed in Europe before about 1600.

Another aspect of Muslim astronomy which has only been studied in the past five years was concerned with time-keeping by the sun and stars. It is now known that Muslim astronomers compiled extensive tables for reckoning the time of day and night, some of which contained tens of thousands of entries. One set compiled in Cairo about 1300 contains over a quarter of a million entries. None of this material was transmitted to Europe. It might be thought that the tables prepared by Muslim astronomers for regulating the times of the five daily prayers in Islam - which are defined in astronomical terms and vary according to the locality - would have been of little interest to astronomers in Christian Europe, but in fact these tables often involved mathematical theories of twilight and refraction at the horizon which were not treated by European astronomers until many centuries later.

A result of the scholarly studies in Islamic astronomy over the past twenty years is thus the documented fact that the major achievement of the Muslim astronomers was in computational mathematics, mainly directed towards the compilation of astronomical tables. The modern scholar in this field is engulfed by hundreds of manuscripts containing material worthy of detailed analysis. With the availability of microfilms at least from European and American libraries he can now gather the basic material in his own study. The electronic computer has also considerably facilitated analysis of medieval tables. The task remains of fitting together the various pieces of a jigsaw puzzle which reveals a serious and progressive activity in mathematical astronomy over some six centuries.

The fact that most of the Islamic astronomical manuscripts in European libraries have not been looked at since they were cataloged, and that most of the manuscript collections in the Near East have not even been properly cataloged, is surely an adequate challenge. I maintain that the inherent interest of the subject matter is adequate reward.



# ALGERIA AND BAGHDAD CONFERENCES OF 1973

by Dr. Michael W. Suleiman, ARCE Fellow

As an ARCE resident in Egypt in 1972-73, it was feasible for me to attend two conferences held in the Arab world, one in Algeria (March 17-27, 1973) and one in Baghdad (April 21-26, 1973). The first was a meeting sponsored by the Arab League's Educational, Scientific and Cultural Organization (ALESCO, or, as it is popularly known, "the Arab UNESCO") to raise the level of social science research in the Arab world, whereas the second conference was organized by the Center for Palestine Studies of Baghdad University and concerned itself with the State of Israel.

The program of the Algiers conference proposed five major subjects for intensive study, namely, (1) the kinds of social progress in the Arab world, (2) the obstacles before and the prerequisites of success of scientific research in sociology, (3) social and cultural obstacles to development, (4) the proper preparation of the specialist in sociology, and (5) sociological terminology.

Attending the Algiers conference were delegates from seven Arab states, eleven universities and two centers of social research. I was one of the two individuals attending in a personal capacity only.

The conference lacked a uniform theme. Although the organizers hoped to concentrate on "raising the level of social science," concern with "sociology and development" prevailed as another major theme in part because of concern with development needs and with the contribution Arab social scientists can make. Invited papers primarily were given official hearing and almost one-third of the solicited papers were authored or co-authored by one professor. Although some of the specialized papers were original contributions of high caliber, many suffered from being too superficial, merely presenting general knowledge unformed or guided by a specific theoretical framework.

Despite the above shortcomings and an unnecessary lack of organization, the conference performed a great service, and the ALESCO personnel deserve many thanks for their efforts - which were indeed great. It was announced afterwards that the conference had been postponed at least once for "lack of interest," i.e., many of those invited declined to prepare the solicited papers. As developments at the conference showed, however, the mistake was in asking primarily well-established scholars for

contributions. Thus, at least four papers that were not listed in the program (either because they were unsolicited or because they supposedly arrived late) generated much fruitful discussion. Until that happened, in fact, I had the distinct (and unpleasant) impression that mostly traditional and Western-oriented issues were being discussed by social scientists fit to teach and work in the West - rather than in the Arab world. In the end, however, the young sociologists succeeded in presenting for intelligent discussion the idea of a social science committed to involvement in Arab society.

The Baghdad conference was, to my knowledge, the first of its kind to be sponsored by an Arab University. Perhaps because of this, there was an attempt to include papers on every aspect of the Israeli state and society - a situation that somewhat restricted the amount of time devoted to any one issue. Among the topics included were: Israel's (and the Arab's) image in and relations with the West; education and science technology in Israel; the party system and certain leftist groupings; Israeli economic development and foreign trade; Israel's foreign policy and Israel's use of propaganda; and the Israeli arms industry, security, spying, etc.

The conference was extremely well-organized and the participants generally observed the time limitation set for presentation and discussion. It was also useful to have an "invited" audience who could engage in brief discussions, apart from the general public who sat in the galleries and listened.

In addition to providing an opportunity for the preparation and presentation of many excellent scholarly papers on an important issue, the conference was a forum for an open, sincere and often heated debate among a group of devoted and knowledgeable Arab intellectuals. It was truly an enriching experience, and I was grateful to have been asked to participate.

Both in Algiers and in Baghdad, the hosts were most generous and included in their programs some tours of parts of the countryside. This was my first visit to Algeria and I was struck by the beauty of the country and the sense of commitment to development, especially among the young.

The most important and lasting effect of the two conferences for me was and will be the contacts made and friendships developed with some of the best scholars in the Arab world.



# NOTES ON ACTIVITIES IN EGYPT

## ARCE

The Fustat Expedition under the direction of Dr. George T. Scanlon, resumed work at the site during the first week in September.

Dr. Emilie Savage-Smith was in Egypt during August and September to catalog medieval Arabic ophthalmological manuscripts in Cairo and Alexandria. Dr. Betty al-Hamdani spent most of September working in the Coptic Museum on Biblical themes in Coptic art. Both projects are funded by the Smithsonian Institution and are administered by the ARCE.

In June the Ministry of Foreign Affairs of the Egyptian Government declined to approve the ARCE Fellowship Program for 1973-74.

## Other

During September the International Committee for the Nag Hammadi Codices continued its work of assembling, collating and examining papyri in the Coptic Museum. The American contingent of seven Coptologists was headed by Dr. James M. Robinson, Director of the Institute for Antiquity and Christianity at Claremont Graduate School, who is also Permanent Secretary of the International Committee. Although funding has heretofore been provided by UNESCO, further preparations for publication will be funded by the Smithsonian through the ARCE when work is resumed in July 1974.

A group of seventy-three professors and students of Egyptology from Germany spent the month of September visiting ancient monuments in Egypt. The group received special permission to visit sites in the Delta, not open to foreigners, and boarded the Triton, chartered for the purpose, for a three-week trip from Cairo to Aswan.

## THE CENTER'S GUEST BOOK

During the month of July there were only two entries in the guest book: Mr. Robert Carlino of the University of Pennsylvania and Dr. Robert Citron, Executive Director of the Center for Field Research, which has its offices in Belmont, Massachusetts.

Entries for August included: Mrs. Ilse N. Howe of Seattle, Washington, Miss Sally Lowe of London, Dr. Richard H. Der of Michigan State University, Dr. John Bryan Callender of U.C.L.A., Dr. John J. Damis of Portland State University, Dr. Malcolm Hiken of U.C.L.A., Ms. Eleanor D. Bookwater and Ms. Elizabeth J. Walters, both undergraduates at Vassar, and Dr. Paul Ghalioungi of the Faculty of Medicine at Ain Shems University, who has published articles on medicine in Egyptology.

During September Dr. Walter Fairservis of the American Museum of Natural History and Director of the ARCE-sponsored Hierakonpolis Expedition, spent a week in Cairo. Other visitors during September included Mr. Douglas R. Frayne of the University of Toronto, Mr. and Mrs. E. O. Prichard of Fairfax, Virginia, members of the International Committee on the Nag Hammadi Codices, Dr. Carolyn Killeen and Mr. Mark Cicarello, both of the University of Chicago, Dr. L. Carl Brown of Princeton University, ARCE Board member Dr. Aziz S. Atiya and his wife, Mr. and Mrs. Dan Condit of Lafayette, California, Mrs. Katrin George, with a note from former Fellow Dr. Richard H. Pierce in Bergen, Norway, and Ms. Kathleen Gallavin and Ms. Eunice Wazniak with a note from Mr. Frank Miosi, Trustee of the Society for the Study of Egyptian Antiquities in Toronto.

مركز البحوث الشرقية بالقاهرة

٢ ميدان قصر الدوبارة - جاردن سیتی  
تليفون رقم ٣٣٠٥٢ - ٢٧٦٢٨ - القاهرة ج.ع. ٢٠



1973 ANNUAL MEETING  
ABSTRACTS OF PAPERS

(In order of presentation)

I. GENERAL

(1) THE FUTURE OF EGYPTOLOGY IN AMERICA

by William K. Simpson, Museum of Fine Arts, Boston

The 25th anniversary of the founding of ARCE is an occasion to look ahead to the future of Egyptology in this country and Canada. The study of the ancient civilization of Egypt is an international endeavor and cannot be measured in terms of national aspirations. However, the extraordinary increase of activity on the part of our colleagues and allied institutions abroad should cause us to evaluate on an institutional and individual basis the measure of our success and failure. After reviewing the past of the discipline in this country I should like to offer several suggestions and recommendations.

1. A discussion should take place on the part of professors and students regarding the requirements for the doctorate and the program at each university to compare methods and program and not to impose standardization.

2. A recommendation that students in the smaller university departments be enabled and encouraged to take courses for credit at universities other than their own in order to follow courses otherwise unavailable; provision should also be made for postdoctoral fellowships.

3. A recommendation that scholars should make more use of the resources of the museum collections in this country which contain vast amounts of material underutilized. This involves the provision for student interns and a change of attitude on the part of some backward museums which zealously guard their materials from the public; it involves museum catalogs and the publication of excavations which have been concluded and remain unpublished.

4. The establishment through a publisher or center of a monograph series in this country available to scholars and students for longer works and dissertations. Abstracts of dissertations should be included in the ARCE Newsletter.

5. The encouragement of special projects and field work in Egypt involving graduate students and the greater use of facilities in Egypt.

6. The encouragement of Egyptian students at our universities and the visits of Egyptian Egyptologists.

7. The announcement through the ARCE Newsletter early in January of positions coming available, summer internships, and field work opportunities.

8. The publication of a list of universities, museums, and other institutions in the USA and Canada offering programs in Egyptology with a list of professors and students currently enrolled and their dissertation topics.

9. Cooperative efforts leading to such projects as are commonly undertaken in all other countries (for example: Lexikon der Ägyptologie, Egyptology Titles).

10. A realization that if the U.S. (and Canada) are to contribute to the future a cooperative spirit and a broader base of funding are essential.

II. LITERATURE

(2) THE LOVE SONGS OF OSTRACON DEIR EL MEDINEH #1266

by John L. Foster, Roosevelt University

Ostrakon Deir el Medineh #1266, published only last year in the final (3rd) fascicle to the second volume of Professor Georges Posener's Catalogue of the literary ostraca from Deir el Medineh, is the collective term for a series of fragments pieced together and joined to other fragments of an ancient pot. The original fragments were published some seventy years ago by Daressy and bear the Cairo Catalogue number #25218. A slightly earlier study of the fragments, along with a facsimile and transcription of the hieratic text, was made by Müller in his Die Liebespoesie der alten Ägypter.

The significance of Posener's work lies in the fact that he has almost doubled the amount of text on this ostrakon by means of the new fragments. But there is further significance in his new facsimile and transcription, since he not only has produced major portions of five or six new love songs, but has also, in some cases, been able to improve on the arrangement of the hieratic lines. This requires alteration in the sense, and thus the translation, of some of the original songs.

Since some major pieces of the pot are still missing, most of the individual poems still contain lacunae. But there is enough to give some description of the themes and structure of the new poems. If time permits, translations of some of the new pieces will be given.



- (3) THE THREE STELES OF SETH (CG VII, 5)  
by James M. Robinson, Institute for Antiquity and  
Christianity, Claremont Graduate School

This Nag Hammadi tractate was published in the facsimile edition of Codex VII in December 1972 and is scheduled to appear in a German edition by Martin Krause and Victor Girgis in the summer of 1973 and in an English edition by myself in 1974. Very little has been known about it thus far, since information was based on the hurried notes of Jean Doresse. After a brief introduction presenting Dositheos as the transmitter of the three steles of Seth (who is the son of Geradamas) there follow three main sections, each entitled as the first, second or third stele, and a conclusion referring to the descent from the third after the ascent, which may have been implied in the recitation of the three steles as prayers.

The trajectory in terms of which the document is to be located in the history of religions extends from Judaism to Neoplatonism without discernable Christian participation. The concept of Seth or his sons inscribing on two steles to survive the cataclysm of the primal revelation is attested in Josephus Ant. I, 70f and Vita Adae et Evae 49-50 (though the content in the present tractate is more devotional than speculative). Three tablets left for posterity are mentioned in Zostrianos (CGVIII, 1:130, 1-4 -- see below), a tractate that elsewhere refers occasionally to Seth and his sons. It is possible that the pseudonymous transmitter Dositheos is intended as the Samaritan proto-gnostic associate with Simon, though Simonian traits are not predominant (though "he who stands" is a shared honorific designation). Closer affinities occur with the Apocryphon of John, both in the Sethian concept of Seth's race and in several details of the description of the supreme Father and Barbelo (cf. Irenaeus I, 28: "Barbelognostics"), including an allusion to the pentad. The focal concept of the threefold male deity leads into the Neoplatonic literature from Numenius to Proclus, with which tradition there are a number of shared concepts (suggesting a third century date), and into other Nag Hammadi tractates which share such concepts and hence are associated with the gnostic literature cited by Porphyry as refuted by Plotinus' pupils, i.e., Zostrianos, Marsanes, Allogenes, the Trimorphic Protennoia (CG VIII, 1; X, 1; XI, 3; XIII, 2 respectively) and the second Bruce Codex (Schmidt-Till's Unbekanntes altgnostices Werk, Baynes' Coptic Gnostic Treatise).

- (4) OBSERVATIONS ON THE NARRATIONES OF "NILUS SINAITA" (PG 79)  
by Philip Mayerson, New York University

The Narrationes, an early fifth century A.D. document attributed to a certain Nilus, has been buffeted about by scholars for many years, especially during the past fifty years. Three questions were debated: 1. Was the narrative the work of Nilus of Ancyra as declared by the Byzantine synaxaria? 2. Did the description of the Bedouin practice of human sacrifice provide a valid analogue for the biblical period of the tenth to seventh centuries B.C.? 3. Did the narrative provide valid data for the ethnographer on the rites and customs of pre-Islamic Arabs? Following the work of Heussis and Henninger, the Narrationes were declared a piece of romantic literature, a fabrication, without any value whatsoever for history or ethnography. That the work is not from the hand of Nilus of Ancyra, there can be no doubt. However, these scholars and their supporters have apparently overlooked that it is a unique and unusual piece of eremitic literature and, possibly, evidence for an unknown Christian sect that briefly flourished in Sinai at the turn of the fifth century A.D. Overlooked was the virtual absence of Christology, demonism, miracles, and other elements found in the eremitic literature of the period. Overlooked were details concerning topography and local conditions which quite legitimately bear on the history of the region for the late fourth and early fifth centuries A.D. Overlooked was the dependence on the Old Testament for exempla and the rationale for eremitic interest in Mount Sinai. A balanced reading of the entire narrative yields evidence for a piece of writing that has no distinct parallel in ancient literature, evidence for a philosophic sect that was closer to Epictetus than to Paul or any of the apostles. However, not having any corporate structure, and scattered about Sinai in huts and caves, the sect was an easy target for Bedouin raids. The sect undoubtedly petered out, or was absorbed by a more organized and more orthodox community that began to develop in the fifth century and ultimately was able to convince emperor Justinian to build the now famous fortified monastery of St. Catherine.

- (5) "AL-FARABI'S BOOK OF RELIGION: PRUDENCE OR REVELATION?"  
by Charles E. Butterworth, University of Maryland

In his treatise entitled the Book of Religion, the famous Muslim philosopher Abu Nasr al-Farabi (d. 950 A.D.) made a curious argument about the way virtuous rulership was connected with revelation from God. When the treatise is examined, it is obvious that the express purpose of religion is to govern the



community of believers. However, it is equally obvious that religion is not sufficient; it needs to be directed by another art. The art which guides religion is the ruling art or the art of politics. It appears that this ruling art is also subordinate to another art, and it is this additional subordination which is problematic. That is because al-Farabi seems to suggest that the ruling art is subordinate to philosophy and that philosophy is not dependent on revelation.

The paper proposed here investigates the explicit arguments of the Book of Religion, draws out the implications of those arguments, and tries to resolve the apparent conflict between the explicit statement of the book and the implicit suggestion of the arguments.

## II. ART AND ARCHEOLOGY

- (6) IMPORTANT SCULPTURES FROM THE ALBRIGHT-KNOX ART GALLERY, BUFFALO\*  
by Earl L. Ertman, University of Akron

An identification and interpretation of several three-dimensional and relief sculptures from the Albright-Knox Art Gallery will focus upon two Middle Kingdom works. The first is a relief fragment showing a king or god previously dated to the New Kingdom. An analysis of this fragment plus its dating by stylistic grounds to a short span of time within the Middle Kingdom will be attempted. The second sculpture is a fragment of a three-dimensional figure of a woman offering her left breast. It is preserved only above the waist and may be the earliest surviving example of this type of votive statue in stone.

Other works to be mentioned are a wooden figure which may have originally been part of a group of four men carrying a sedan chair, a small unpublished cube statue of the Late Period with the unusual detail of a cloth draped over the arms, and lastly, a problematic torso inscribed for Mentu-hotep, a priest from either the Middle Kingdom or the Late Period.

\*A joint publication of the complete Egyptian material from this museum is in process by John D. Cooney and this author.

- (7) RECENT ACQUISITIONS OF EGYPTIAN ART IN THE DETROIT INSTITUTE OF ARTS  
by William H. Peck, The Detroit Institute of Arts

In the past few years a number of important pieces have been added to the Egyptian collections in Detroit. In 1971 the chapel wall of Mr-nswt was acquired from the Museum of Fine Arts, Boston, a fine example of mastaba decoration from the Fifth Dynasty at Giza. Since that major addition which supplied a much needed architectural example, other objects have been found to fill some gaps in the survey of Egyptian art. A balustrade fragment from the tomb of Hnw at Saqqara, a stela of a man named P3-imn, a bust from a statue of an Eighteenth Dynasty noble, an Osiriphoros of Hr-f-r-nt from the late Twentysixth Dynasty and an offering table of a man named P3-mry-k3 are of major importance. To these should be added a fine example of a heart scarab and an amulet of Horus on the Crocodiles from the collection of the Reverend Chauncey Murch. These objects suggest the continued attempt to acquire high quality examples of the art of ancient Egypt which will make the collections in Detroit more representative.

- (8) PROBLEMS OF THE GIZA TOPOGRAPHY  
by Hans Goedicke, Johns Hopkins University

Abstract not received.

- (9) A NEW EGYPTIAN STATUE FROM PALESTINE  
by James Weinstein, University of Pennsylvania

In 1971 the lower part of a small Egyptian statue was discovered during the excavations at Tell Gezer in Israel. The small, granite gneiss statue, of which only the base and part of the feet are preserved, appears to be inscribed with the name Sobeknefru. It was found in a 13th/12th century B. C. level of pitting and destruction debris, and probably came originally from an earlier, 14th century stratum. The name on the statue, however, indicates a Middle Kingdom or Second Intermediate Period date for its time of production.

This statue is one of only a small number of Middle Kingdom and Second Intermediate Period statues found in Palestine. Various opinions have been expressed to explain the presence of these statues in Palestine. One commonly held opinion is that



they reflect major economic and/or political connections between Egypt and Palestine in the Middle Bronze IIA Period (ca. 1900-1750 B.C.). It should be noted, however, that none of these statues come from clear MB IIA contexts. Also, none of the individuals mentioned on these statues bear diplomatic or military titles. It is therefore suggested that either these statues came to Palestine after the MB IIA Period or else, if any of them did get to Palestine during MB IIA times, that they do not reflect Egyptian military or political control, or even significant economic influence, over this area.

- (10) SOME MONUMENTAL EGYPTIAN TAPESTRIES OF THE FIFTH TO EIGHTH CENTURIES  
by Deborah Thompson, Dumbarton Oaks Center for Byzantine Studies

Examples in the collections of Dumbarton Oaks, the Coptic Museum, the Textile Museum, the Abegg-Stiftung, and other museums will be discussed. Features are described that appear characteristically Egyptian in regard to technique as well as style.

Even in relation to the limited number of fragments and hangings preserved, the existence of different styles or modes can be perceived. Some of these hangings are expressions of highly developed cosmopolitan style which testify to the presence of workshops of royal quality, while others display a distinctly provincial taste. Possible distinctions between curtains and more specifically decorative, non-functional, large tapestry-weaves will be discussed.

The material provides an important equivalent to mosaics, and presumably also to wall paintings, in other parts of the late antique and Byzantine world. The discussion will be aimed also at making the existence and importance of this body of material better known to art historians and archaeologists beyond the circle of textile specialists.

- (11) SOME RARE AND UNPUBLISHED CABBASID COINS OF THE MINT OF MISR  
by George C. Miles, The American Numismatic Society

Abstract not received.

- (12) FAR EASTERN TRADE CERAMICS AT FUSTAT  
by Fay Arrieh Frick, California State University, San Diego

Fustat has long been recognized as an important site for the recovery of ceramics belonging to both the Far and Near East. Yet until now our information regarding any of the types found there is of too general a nature to have supplied us with specific enough identifications to allow satisfactory interpretations concerning commercial or cultural intercourse.

This paper will deal with a selection of the ceramics excavated at Fustat since the first major excavation under Bahgat and Massoul to the present finds by the Egyptian Department of Antiquities and those made under the direction of Dr. George Scanlon. This paper intends to identify three major types of Far Eastern ceramics at Fustat: white wares, celadons, and blue-on-white porcelains; 2) to identify Near Eastern types at Fustat which appear to be influenced by the Far Eastern examples; 3) and to outline conclusions which are possible from the evidence of the types described.

#### IV. HISTORY

- (13) THE PROBLEM OF THE NILOTIC ORIGINS OF SAHARAN CATTLE PASTORALISM  
by William P. McHugh, University of Wisconsin, Milwaukee

Abstract not received.

- (14) THE REVISED CAH: THE FAILURE OF THE COLLECTIVE HISTORICAL BRAIN  
by Gerald E. Kadish, State University of New York at Binghamton

The Cambridge Ancient History is a multi-volume work predicated on the notion of the 'collective historical brain,' i.e., that the sum total of the contributions of the leading scholars in the various fields and sub-fields of ancient history constitutes a history of the ancient world. With three of the



revised CAH volumes on the ancient Near East in hand, it is possible to begin a general appraisal of the work and its underlying conceptions from an historiographical point of view.

It is the point of view of this paper that, whatever the scholarly attainments of this or that contribution to the CAH, the total is a failure historiographically. The work suffers from a lack of a coherent point of view, often fails to provide explanatory sophistication, and too frequently displays the lack of historical training or self-consciousness on the part of the contributors.

- (15) SOME ASPECTS OF THE FIRST INTERMEDIATE PERIOD  
by David O'Connor, University  
Museum, University of Pennsylvania

The dominant characteristic of the First Intermediate Period is well known; the disintegration of a centralized form of government and economy into a decentralized one and the gradual re-establishment of centralization. However, the primary causes of this disintegration are still a matter of dispute and the degree to which the total political, social and economic life of the country was affected remains uncertain. Several possible causes are recognized, but each is given a varying emphasis by different scholars; the administrative problem of the delegation of authority and power, ideological change affecting the role of the king and the concept of individual worth, the re-distribution of economic power amongst wider segments of society, the pressure of foreign invasion and, recently, the effects of climatic change and resulting famine. Opinions on the degree to which society was affected vary, some seeing only a small-scale expansion of a dominant elite and others a major social and economic upheaval.

Ambiguity arises in part from the available textual data, which is quite revealing on some matters (e.g. changes in the concept of kingship) but ambiguous or allusive on others (e.g. the role of foreigners or the significance of famine); an additional problem is the chronology of events. While the consideration of some kinds of archaeological data has long been important in analyzing the First Intermediate Period (e.g. the development of ostentatious provincial cemeteries and distinctive styles of regional art) it is the argument of this paper that a careful examination of other kinds of archaeological evidence contributes further to our understanding. This data is drawn primarily from the Qau and Badari region, with extensive reference to material from elsewhere, and it can be shown that this data: i) contributes significantly to the chronology of the period; ii) complements in an important way the textual

evidence on administrative disintegration and the re-distribution of wealth; iii) reflects a breakdown in the national economic system; iv) supports the thesis that climatic change and famine were crucial factors at this time; v) provides indirect information on the nature of foreign relations during the period.

- (16) ASIATIC PLACE NAMES ON A DISMANTLED GATE OF THE EARLY 18TH DYNASTY AT KARNAK  
by Donald B. Redford, University of Toronto

The five limestone blocks which are the subject of this paper now lie in the Sheikh Labib storeroom, south of the first court at Karnak. Like the blocks of Amenophis I and Hatshepsut which occupy the same room, they were extracted by Chevrier from the Third Pylon, and thus antedate the reign of Amenophis III. The jambs of the gate, of which they comprised the masonry, were decorated with offering bearers personifying various Asiatic places. The date of the gate (probably pre-Thutmosis III) and the identity of the places named make this monument an important witness to early 18th Dynasty activity in Asia.

- (17) A REEXAMINATION OF THE CHRONOLOGY OF THE NEW KINGDOM PHARAOHS. PART II.  
by James E. Harris, University of Michigan

The hieroglyphs from the papyri, tombs and monuments of ancient Egypt only suggest the length of rule of each pharaoh, and do not provide the date of his birth. Therefore, independent substantiation for the presently accepted chronology of the New Kingdom Pharaohs would be useful. Recent x-ray examination of the mummies of the New Kingdom Pharaohs has provided a basis for reexamination of the chronology of the Eighteenth, Nineteenth, and Twentieth Dynasties. Anthropological and anatomic analyses of the x-rays of the Royal Mummies in the Egyptian Museum have given new insights into the age of each pharaoh at death. Wear of teeth, closure of epiphyseal joints, sutures, osteoporosis, etc., all provide a "biological time clock" of aging against which the studies of Maspero, Ruffer, and G. Elliot Smith may be reviewed. If the biological (skeletal) age may be accepted as a meaningful indicator of chronologic age, then, the length of rule of many of the pharaohs and their assumed ages at death may be subject to revision.

This project was sponsored by USPH Grant 5x2511, and in part, by the Smithsonian Institution



- (18) "BAREFOOT PHYSICIANS" IN 19TH CENTURY EGYPT  
by LaVerne J. Kuhnke, U. S. Merchant Marine Academy

This paper will describe the development of a women's auxiliary health corps during the second quarter of the 19th century, to supplement men physicians who were being trained in Egypt's first Western school of medicine.

The establishment of facilities for training medical personnel occurred in connection with Mehmet Ali's efforts to modernize Egypt along European lines, to build up military and economic strength, and to gain autonomy within the Ottoman Empire.

At that time, plague and cholera epidemics were decimating the population and wiping out potential manpower for the sultan's ambitious economic development schemes. He was persuaded by his medical adviser, Dr. Clot-Bey, to sponsor the training of feminine medical aides because Egyptian women were strictly secluded, in keeping with Muslim custom, and could not be attended by men physicians.

The paper will describe the obstacles Dr. Clot-Bey faced in recruiting candidates for training as "doctoresses" (hakkimāt), and the difficulties the women encountered in attempting to practice their skills after completing the training course.

Information for this paper is drawn mainly from primary sources -- the Egyptian archives, and accounts by the medical school's founder, Dr. Clot-Bey. It should offer some interesting sidelights on Muslim society in 19th century Egypt.

In the introduction the writer may relate some of the observations in the paper to current interest in supplementing health care delivery systems with para-medical personnel, and the recent publicity given to enlisting women as "barefoot physicians" in China.

# V. PHILOLOGY

- (20) ONCE MORE THE C, w: "INTERPRETERS" OR FOREIGNERS?"  
by Lanny Bell, University of Pennsylvania

In my doctoral dissertation I reconsider the question of the meaning of the word C; recent important philological discussions have up to now failed to resolve the problem satisfactorily (Professor Edel's promised new study has not yet appeared at the time of this writing). A complete understanding of the term cannot be achieved without a careful examination of its non-linguistic context in ancient Egyptian history and culture; the meaning of the word is determined not only by its etymology, but by its usage. Not since Gardiner's two articles on the subject in 1915 and 1917 have all the occurrences of the word C been treated together. Gardiner confirmed that the meaning of the root commonly written C (=Old Egyptian *ic*; Late Egyptian *3cc*) was "to babble," from which the noun "speaker of a foreign language" was derived. As Gardiner pointed out nearly 60 years ago, this literal rendering generates two possible translations -- "interpreter" or "foreigner" (on this latter see further below) -- depending on the context; and the deciding factor in each case is simply whether it was applied to an Egyptian or to a foreigner. (The same principle is also operative in the case of the meaning of two other related idiomatic expressions similarly used in a specialized or technical sense to describe foreigners or Egyptian foreign relationships: *shp* "to pacify" and *mshp* "in peace.") If we now study all the available evidence, especially as projected against the background of the "pacification" of Lower Nubia during the Sixth Dynasty and with special reference to the *3cc*, w attested in late Dynasty XX (in whom we can recognize not simply "foreigners" but "Egyptianized Nubians"), we may safely identify the foreigners designated C, w as "pacified Nubians," cite their appearance as a manifestation of the success of Egyptian foreign policy in Nubia, and provide additional evidence for the settlement of "pacified" or "Egyptianized" Nubians in Egypt itself.



- (21) THE DOORS OF HEAVEN  
by Edward J. Brovarski, Oriental Institute, University  
of Chicago

In a brief communication in the Journal of Egyptian Archaeology (JEA 34, 120) the late Jaroslav Černý pointed out that the expression c3.wy pt, literally "the doors of heaven," meant "shrine" as in the Theban priestly title wn c3.wy pt "shrine opener" (Wb.I, 164.16).

In the funeral scenes in the mastaba of Mereruka the leading towboat of the funeral procession has come to rest beside a curious structure where the equipment for the ceremonies performed by the lector priest are neatly arranged atop the hieroglyph for heaven with single door leaves set up at both its ends. The writer suggests that the construction is an illusionistic composition, a symbolic representation of the building which was the terminal point of the dead man's journey from across the Nile and proposes to read the group consisting of the sky hieroglyph and the door leaves as c3.wy pt "the doors of heaven."

Above the equipment atop the structure is the label dbh n hmt hry-hb(t) "the requirements of the craft of the lector priest." From similar scenes in other tombs where the labels provide fuller descriptions, it is apparent that the landing place for the funeral cortege was the ibw n wcb "the tent of purification" where the body of the deceased was cleansed before being delivered to the embalmers' workshop (wcbt nt wt) for mummification.

A whole genre of spells in the Pyramid Texts describe the ceremonies of purification and the obsequies performed for the deceased King at the "doors of heaven" before he enters the Netherworld. By analogy with the Mereruka representation the locus for these ceremonies would have been the King's Valley Temple, the site of the royal "tent of purification."

Certain texts make reference to "your embalming place" and "his embalming place" and indicate that private persons possessed their own mortuary workshops. At Giza Hassan found several installations attached to nobles' tombs that he identified as the embalming place of their owners. No such textual references exist relating to the ibw, however, nor has an ibw of a private individual been identified. Grdseloff based his conclusion that private persons possessed an ibw on texts from the tombs of Wasptah and Debehen at Giza. But Grdseloff restored the damaged context in the Washptah inscription incorrectly and

made a number of dangerous emendations in the Debehen text. The writer maintains that funerary purification for the dead noble took place on the terrace of the King's Valley Temple and that the latter as the monumental entrance to the pyramid and its surrounding necropolis was appropriately called "the doors of heaven".

- (22) EGYPTIAN WORDS FOR "HAREM" AND "CONCUBINE" IN THE OLD AND EARLY MIDDLE KINGDOMS  
by Del Nord, Oriental Institute, University of Chicago

The royal (and, in certain instances, private) harem has long been considered by scholars to be a social institution characteristic throughout all of Egyptian history. Convincing philological or archaeological evidence for the existence of some form of polygamy, royal or private, can first be adduced only from the 1st Intermediate Period tomb of Mery, at Athribis, where the deceased is depicted with six wives (hmt) presumably not successive but concurrent. Firm evidence for royal polygamy, i.e. harems, dates only from the 11th Dynasty; from the funerary precinct of Neb-hepet-Re Mentuhotep where eight women bearing the title hmt-nswt, "King's Wife" have been found.

For the earlier periods, the subsidiary graves of the 1st Dynasty royal burials at Abydos present no convincing indications that the men and women buried there were other than courtiers. Also, while the evidence indicates that several of the kings of the Old Kingdom had more than one wife, no king had so many that the evidence would demand that these be concurrent, rather than successive.

This paper is concerned with a re-examination of the Egyptian words ipt-nswt, hnr, hkrt-nswt and hbswt, all commonly translated "(King's) Harem" or "(King's) Concubine." Added to the lack of archaeological evidence, this investigation lends further support against the usual Old Kingdom and early Middle Kingdom translations of these terms.

- (23) THE sdm.f SYSTEM  
by Virginia Lee Davis, Yale University

Acceptance of Polotsky's theories in regard to the emphatic sdm.f and its nature as a substantive necessitates



comprehensive revision of our theories about the whole sdm.f system, its members and their functions, in all stages of the Egyptian language. I shall attempt a new sketch of this system, including a resurrection of the perfect/imperfect tense distinction. Examples will be quoted from all periods. Particular attention will be given to the Late Egyptian sdm.f in past contexts.

(24) HYKSOS SCARABS AND CRYPTOGRAPHY  
by Alan R. Schulman, Queens College

Most scholars are of the opinion that the designs, scenes, and hieroglyphs which are found on the so-called Hyksos scarabs are meaningless, being at the best merely decorative elements, and at the worst, misunderstood imitations of Egyptian inscriptions. And yet many of the same scarabs, whose undersides bear such ornamentation, are themselves of exquisite and excellent workmanship. This seeming paradox was pointed out over twenty years ago by the late Margaret Murray, who attempted, unsuccessfully, to read certain of the inscriptions of the '-n-r. Applying the principles of cryptography which were established by the late Etienne Drioton in a series of brilliant articles which, spanning three decades of research, have firmly anchored this often-overlooked area of Egyptological research, the present writer hopes to demonstrate that the vast majority of the so called meaningless or enigmatic scenes, inscriptions, and designs on the Hyksos scarabs are, in fact, cryptograms of the name of the god Amun, the so-called trigram of Amun, used both independently and in the formula "Amun-Re is (my) lord. Although beyond the main scope of the present paper, a few of the religious and historical implications resulting from this cryptographic use of Amun's name by the Hyksos will be discussed.

(25) SOME TERMINOLOGY RELATED TO THE LAWS OF WARFARE IN DYNASTY XVIII  
by David Lorton, Johns Hopkins University

In this paper, derivatives of the root h3k, as well as skr-cn<sup>h</sup>, (ini m) mh. hf<sup>c</sup>, and kf<sup>c</sup> are discussed. They are all applied to persons and things in texts dealing with warfare. Their uses are consistent and distinct and they relate to specific and distinct military situations. Both the treatment of the persons and things involved and the form of remuneration which accrued to individual Egyptian soldiers depended on the categories represented by these terms.

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